God with us.

A SERMON

Preach'd at

St. GILES's Church in the Fields:

On *SUNDAY* in the Afternoon, *May* 19th, 1706.

In a thankful Remembrance for God's great Goodneſs to us in the late Glorious Victory obtain'd in *Brabant*, by the Arms of Her Majeſty, and thoſe of Her Allies, under the Command of the Duke of *Marlborough*: As alſo for the Great and Happy Succeſſes of Her Majeſty's Arms and thoſe of Her Allies in *Catalonia*, and other Parts of the Kingdom of *Spain*.

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A

SERMON.

1 PET. Chap. 3. V. 13.

And who is He that will harm you, if ye be followers of that which is Good?

IT has in all Ages been reputed Wiſdom and Juſtice to aſcribe the Accompliſhment of Victory and good Succeſs to the ſpecial Providence of God, and let it ever be recorded for the Praiſe of Her preſent *Majeſty* who ſtands up for the *Common Good*, and is ſo ready to ſhew Her thankful Acknowledgment of God's Arm and Power going along with Her Arms and thoſe of Her Allies. Q. *Ann.*

It is Her *Majeſty's ſpecial Command*, that we this Day offer up our thanks to God.

1. For the late glorious Victory obtain'd in *Brabant* by the Arms of Her Majeſty, and thoſe of Her Allies. A glorious Action, a great Enterprize, and ſhews the Bravery of that *Matchleſs General*, who with the help of God ſo dexterouſly perform'd it.

D. of *Marlborough.*

Our Arms, and thoſe of our Allies, God be thank'd, proſper. Victory follows Victory, Triumph ſucceeds Triumph, and

2. Succeſs attends upon Succeſs in *Catalonia*, and other Parts of the Kingdom of *Spain*. And if we beg God's Aſſiſtance, truly repenting of our Sins, and henceforth not provoking him by ſtrife and unchriſtian Diviſions, we may hope he will be ſo gratious to continue our help in the Day of Battle, give us further Succeſs, and break the Power of the * great Diſturber of Chriſtendom.

* *Lewis* IV.

So boundleſs and unſationable is the Ambition of the *French King*, that our *Goods*, our *Lands*, and our *Lives* will not ſuffice it. Our *Religion*, our *Souls*, and if it was poſſible our *God* is that he ſtrikes at; and therefore if through

through private Heats and Animoſities we neglect to reſiſt and oppoſe him, we ſhall become guilty of our own Ruin, and give opportunity to that *Man of Blood* to exerciſe his *deſtructive* Deſigns againſt us!

God has wrought many wonderful Deliverances for us. Our help has been in the Name of the Lord. The Lord himſelf has been on our Side, put to flight Armies much ſuperior to Ours, diſappointed their Deſigns and Expectations, baffled their moſt politick and formidable Preparations, and given us Victory in the Day of Battle.

I pray God all from the higheſt to the loweſt may make a *Religious* Improvement of all his Mercies, that ſo the Diliverances, Succeſſes, and Victories may be lengthned which he hath wrought for us.

O let us praiſe the Lord for his Goodneſs, and declare the wonders that he hath done for us. O God to thee we commit our Cauſe, ſtrengthen the glorious Work thou haſt begun!

When I think upon the many Dangers that every one of us lies open and expos'd unto ſo long as we live here in this Vail of Tears, I cannot tell what Subject I can more oppor-

opportunely chooſe to fix your Meditations upon than the good Man's Security, or that ſecure Happineſs which is both peculiar and perpetual to thoſe who be followers of that which is Good.

The Eyes of the Lord are over the Righteous, and his Ears are open unto their Prayers, but the Face of the Lord is againſt them that do Evil. And then the Apoſtle ſubjoyns the Text, *and who is he that will harm you, if you be followers of that which is Good?*

St. *Peter* asks the Queſtion, *who is he that will harm you?* implying none ſhall be able. Immediately preceeding the Text, Unity, Love and Compaſſion are enjoyn'd, rendring Evil for Evil, and Rayling for Rayling forbid, and Bleſſing in their ſtead commanded. Chriſt had ſet them an Example of Meekneſs, Patience, Mercy and Charity, and if they follow'd it, the Apoſtle told them, *none ſhou'd be able to harm them.*

In handling the Text I ſhall ſhow that good Men have many things to ſecure and protect them from harm.

I. God's

I. God's All-ſeeing Providence.

II. His Almighty Power.

III. His Promiſe that he will give his Angels charge over them.

IV. That nothing either from within or without can endanger them.

V. Tho' a good and upright Life be the beſt way to ſecure us from harm, and that God in an eſpecial manner takes care of all ſuch, yet in times of Danger means are to be uſed, and we ought not to neglect them for our Safety and Preſervation.

Laſtly, I ſhall ſhut up all with an Exhortation to a good and holy Life. I begin,

1. To ſhew that good Men have God's All-ſeeing Providence to ſecure and protect them from Harm.

It is impoſſible any thing ſhou'd be ſo ſecretly contriv'd that the Almighty ſhou'd not ſee and know it. *He that keepeth* Iſrael *doth neither ſlumber nor ſleep.* A Sparrow cannot fall to the ground without his Providence; even the Hairs of our Head are all numbred. Now if in ſuch ſmall things God's Providence be ſo Accurate, ſurely it is not defective in thoſe

Pſal. 121. 4.

those which concern the Preservation of his own Children?

Good Men are more in the Eye of Divine Providence than other Persons. God concerns himself more for the Righteous than the Wicked. He usually blesseth, directs and protects good Men in a special manner beyond those that are bad. *He will not suffer the Soul of the righteous to famish, but he casts away the Substance of the Wicked. Surely it shall be well with the Just, for they shall eat the Fruits of their Works, but wo shall be to the Wicked, it shall be ill with them for the Reward of their hands shall be given them.* God had such a respect for *Noah* because he *was a just Man and perfect in his Generation*, that he wou'd not drown the old World before he had made an Ark to enter into. The Divine Providence did so particularly ingage it self for that just and upright Man, that tho' the wickedness of Man was then great upon the Earth, and all Flesh had corrupted his way, yet he did not bring a flood of Waters upon the Earth to destroy every thing that was upon it till the Ark was made, tho' it was an 120 Years a making.

Prov. 10.3.

Esai. 3. 10.

Gen. 6. 8.

The

The two Angels cou'd not deſtroy *Sodome* till *Lot* was gone out of it; for tho' the cry of *Sodome* was great, and their Sin exceeding grievous; yet the Providence of God did ſo watch over that righteous Man, that nothing cou'd be done till he was out of it. *Haſte thee, eſcape for thy Life, flee unto* Zoar, *and ſave thee there, for I can do nothing till thou be come thither,* ſaid the Angel. Gen. 19. 22.

Such is the care of God towards good Men, that had there been ten righteous Perſons in *Sodome*, he wou'd have preſerv'd it for their ſakes. *O let not the Lord be angry,* ſaid *Abraham, and I will ſpeak but this once, what if ten righteous Perſons be found in* Sodome? And he ſaid, *I will not deſtroy it for tens ſake.* Gen. 18. 32.

Many are the Miracles which God has wrought for the Preſervation of good Men. He kept *Shadrach, Meſech* and *Abednego* alive in the midſt of the fiery Furnace, and wou'd not ſuffer one hair of their Heads to be ſing'd by that devouring and conſuming Element. Dan. 3.

When the Knife was at *Iſaac's* throat, an Angel was ſent by God to ſtop the hand from giving the fatal Blow. Gen. 22. 11.

He miraculouſly preſerv'd *Moſes* in his infancy, *Daniel* in the Exod. 2. Dan. 6.

Gen. 37. 2 Cor. 11. Acts 12. Lyons Den, *Joseph* in the Pit, St. *Paul* in many Perils, and St. *Peter* in the Prison.

And as the Divine Providence concerns it self in a wonderful manner for good and righteous Men. So,

2*dly*, God's Providence watcheth in a special manner over righteous Princes and Kingdoms, and particularly defends and protects them.

Those Princes who govern well, and faithfully discharge that Power they are intrusted with, are the Darlings of Heaven, Gods upon Earth; and God who is the great Governour of all, is so well pleased with them that he more immediately governs them himself, and fixeth a particular Providence upon them. When God design'd to give Deliverance to his People the *Jews*, he nam'd the Person by whom it shou'd be done more than an hundred Years before he was born, and styl'd him his Shepherd. King *Cyrus* being set up by God to give Deliverance to his People, and to subdue the Nations before him; a particular Providence was fix'd upon him long before he was born.

Isai. 44. 28.

Again,

Again, Gods Providence watcheth in a ſpecial manner over righteous Kingdoms, and particularly takes them under his Care and Protection.

God made this Promiſe to the *Iſraelites* that *no Man ſhou'd deſire their Land when they ſhou'd go up to appear before the Lord thrice in the Year.* Exod. 34. 24. *Plutarch* ſtiles Religion the Cement of all Communities, and ſays, *'Tis much more eaſie to build a City in the open Air without any foundation to ſtand upon, than to eſtabliſh Government without Religion. Righteouſneſs exalteth a Nation.* Prov. 14. 34.

That will make its Counſels proſperous, its Deſigns ſucceſsful, and even win God to be for us, *and if he be for us, who can be againſt us?* The greateſt Enemies a Kingdom can have are the Sins of that Kingdom. *From whence come Wars and fightings among you? Come they not hence even of your luſts which War in your Members?* St. Jam. 4. 1. While Men are evil they cannot be long ſucceſsful. Neither the Sword, nor the Bow, nor the Spear, nor the great and graveſt Counſel can give protection to a Country, whilſt that Country by Sin fights againſt God, and lives in open War

againſt him. Bad Men will in time overturn the beſt Cauſe. The greateſt and wiſeſt *Achitophel.* The moſt cunning and politick *Machiavil* are Fools in oppoſition to God; and Fleets and Armies like *Egypts Chariots and Horſemen* will prove but broken Reeds for the Defence of a ſinful People. Sin throws a Kingdom out of the Care of Divine Providence, and many times hinders it from interpoſing for it. O that we of this Nation wou'd be ſo wiſe as to break of our Sins by Repentance, and turn to the God of Mercy! That you wou'd all ſeriouſly apply your ſelves to a righteous Life which wou'd preſerve both your ſelves and your Kingdom. If you will be his People, he hath promiſed to be your God. St. *Peter* ſpeaking of thoſe two great Deliverances, the one of *Noah* from the Flood, and the other of *Lot* out of *Sodome* makes this Obſervation, *The Lord*

2 Pet. 2. 9. *knows to deliver the Godly out of temptation, and to preſerve the Unjuſt unto the day of Judgment to be puniſh'd.* Now if Righteouſneſs preſerv'd *Noah*, when the old World periſh'd by Water; and if that ſav'd *Lot* when *Sodome* was conſum'd by Fire, it will then certainly work Deliverances for other righte-

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ous Perſons alſo. His Providence is the ſame now as it was then, and concerns it ſelf as much in theſe times we live as ever. God is a Rock from Age to Age, and a Shield from one Generation to another, And tho' the Winds blow, the Rain deſcends, and the Storms ſometimes beat upon the Righteous, yet ſhall they not fall. *The ſteps of a good Man are order'd by the Lord, and he delighteth in his way. Tho' he fall, he ſhall not utterly be caſt down, for the Lord upholds him with his hand*, Pſa. 32. 23.

But tho' it be a great Truth that God engageth his Providence in an eſpecial manner for the ſecurity and ſafety of good Men, and particularly watcheth over righteous Kings and Kingdoms, and protects and defends them; yet it ſometimes happens that Calamities fall upon them and they are expos'd to ſtraits and neceſſities alſo: Thus in times of Perſecution it was the Will and Pleaſure of God that his own People ſhou'd be under fiery Tryals, that their *Faith and Patience might appear*. 1 Pet. 1. *Judah*'s Sins drew good King *Joſiah* to a violent Death, in whoſe Life they promiſed unto themſelves a laſting Security. Lament. 4. 20.

Tho'

Tho' St. *Peter* ſays that *none will be able to harm them that be followers of that which is good*; yet his Words muſt not be taken abſolutely and univerſally, but that for the moſt part good Men are ſucceſsful whilſt the wicked are caſt down and deſtroy'd.

And as good Men have God's All-ſeeing Providence to ſecure and protect them from harm. So,

2. They have his Almighty Power which over-rules all Events, and ſhews it ſelf ſtrong in the behalf of them whoſe Hearts are upright towards him.

The Aſſurance of this made thoſe three
Dan. 3. 17. Children *Shadrach*, *Meſech* and *Abednego* ſo reſolutely to contemn the Threats of that great King *Nebuchadnezzer*. *Our God whom we ſerve is able to deliver us out of thy hand, O King:* And our bleſſed Saviour uſeth the ſame Argument to prove that his Sheep ſhall never periſh. *My Sheep ſhall never periſh, neither ſhall any pluck them out of my hand,* and the
Jo. 10. 28. 29. reaſon he gives, is, *For my Father which gave them me, is greater than all, and no Man is able to pluck them out of my Fathers hands.*

Fear

Fear not Abraham, *I am thy Buckler, I am thine exceeding great Reward*, ſaid the Lord, the ſtrong and mighty God. On this Power *Abraham* built his tranſcendent Faith, and *David* his impregnable Truſt. Let the good Man's Enemies be never ſo ſtrong, God is ſtronger than they. He has a mighty outſtretched Arm, an omnipotent Hand, an Hand that Spans the Heavens, that ſtretcheth them out as a Curtain, and ſpreadeth them out as a Tent to dwell in. On this Almighty Arm, on this Omnipotent Hand, all good Men may truſt. *The Lord is their Light and their Defence, whom then ſhall they fear, God is the lifter up of their Head, of whom then ſhall they be afraid?* And as good Men have God's Almighty Power to ſecure and protect them from all harm. So,

Gen. 15. 1. 2 Sam. 22. 2. 3. Iſai. 40. 12. Pſal. 27. 1.

3. Good Men have God's promiſe, that he will give his Angels charge over them.

I will not diſpute the Queſtion whether every Man has his good or bad Angel. Thus much I am ſure of, that they were ſent as a guard of Horſes and Chariots of Fire round about *Eliſha*, when he was beſieg'd with that mighty

2 K. 6. 17.

mighty Hoſt which the King of *Aſſyria* ſent to apprehend him. It was an Angel that
Gen. 19. 6. was ſent to bring *Lot* out of *Sodome* when the City was to be conſum'd. It was an Angel
Acts 12. 11. that was ſent to bring *Peter* out of Priſon, where *Herod* thought he had made him ſafe
Pſal. 34. 7. enough. They are ſaid to *pitch their Tents round about them that fear the Lord to deliver them.* For good Men thoſe ſwift Meſſengers
Heb. 1. 14. of God go forth and return, *for are they not all miniſtring Spirits ſent forth for them that ſhall be Heirs of Salvation?*

But tho' God has promis'd to give his Angels Charge over good Men, yet as *Heraclitus* once ſaid, *If it was not for the Sun it wou'd be Night for all the Stars.* So I may ſay, if the Beams of Gods Countenance ſhine not favourably upon the Righteous, there is little Comfort to be drawn from the Guard of Angels. They are Servants under God, they attend upon him, and when he bids them go forth and return for the uſe of Men, they obſerve his Order, but without his Command they do nothing.

And

And as good Men have Gods All-ſeeing Providence, his Almighty Power to ſecure and protect them from all harm, and his Promiſe that he will give his Angels charge over them. So,

IV. I proceed to ſhew that nothing either from within or without can harm good Men.

1. Nothing from within.

Good Men are ſure of Peace here, and Glory hereafter. While they hold Faith and a good Conſcience, the Peace of God which paſſeth all Underſtanding guards their Hearts and Minds through Chriſt Jeſus. The inward Peace of good Conſcience is as a brazen Wall, a ſtrong Baracado which neither the utmoſt Malice of Men, the Sting of Death, nor the fiery Darts of Satan can ever be able to prevail againſt. *The Wicked fly when no Man purſues, but the Righteous is as bold as a Lyon.* Who ſhall lay any thing to the Charge of good Men? Men nor Devils cannot hurt them; God is their Friend, their Protector, their Defence, and therefore Prov. 28. 1.

no harm can come unto them. God will justifie them, who can condemn? And their own Conſcience will ſtand forth and witneſs for them, and therefore who dare accuſe them? And as good Men are ſecur'd from all inward harm. So,

Prov. 16.7. 2. They are ſecure from that which is without. *When the ways of a Man pleaſe the Lord, he will make even his Enemies to be at Peace with him.* One while God ſtrikes terror into the good Mans Enemies, that they dare not moleſt
Gen. 35.5. him. When *Jacob* travel'd to *Bethel* by God's Command to build an Altar, he ſtroke terror into the Cities round about him, and he was not more afraid of his Enemies than they were of him. Sometimes God turns the bittereſt hatred of the good Man's Enemies into the greateſt Love and Amity. When *Eſau* ſought to lay violent hands upon his brother *Jacob*, *Jacob* went unto God
Gen. 32.11. and pray'd, ſaying, *O Lord deliver me from the hand of* Eſau, *for I fear him leaſt he will come and ſmite me.* Obſerve now what was
Gen. 33.4. the event. When they met together his Brother *Eſau* whom he ſo much fear'd, inſtead

of

of ſmiting embrac'd him, and fell down upon his Neck and kiſs'd him. God promis'd the *Iſraelites* to defend them and theirs, and that no Man ſhou'd deſire their Land when they ſhou'd go up to appear before the Lord thrice in the Year. Exod. 34. 24.

But ſuppoſe the Malice of Men might continue againſt thoſe that be followers of that which is good, God can curſe their very Weapons. *Behold I have created the Smith that bloweth the Coals in the Fire, and him that bringeth forth an Inſtrument for his work, I have created the Deſtroyer to deſtroy, no Weapon that is form'd againſt the upright Man ſhall proſper.* Eſai. 54. 16. 17.

The Beaſts of the Field, the Fowles of Heaven, and the creeping Things of the Earth are all at peace with good Men. God having promis'd to be reconcil'd with his Children the *Iſraelites* tells them, *That he wou'd make a Covenant for them with the Beaſts of the Field, and with the Fowles of Heaven, and with the creeping Things of the Earth.* Hoſ. 2. 18.

O the happy and ſecure Condition good Men are in! *Keep Innocency, and take heed unto the thing that is right, for that ſhall* Pſal. 37. 38.

v. 40. 41. *bring a Man peace at the laſt. The Salvation of the Righteous is of the Lord, he is their Strength in the time of trouble. He will be their Defender, their Deliverer, he will ſtand by them and ſave them. Light is ſown for the Righteous, and gladneſs for the Upright in heart. As many as walk according to this Rule, Peace be upon them and Mercy.*

But tho' a good and upright Life be the beſt way to ſecure us from Harm, and God in a ſpecial manner takes care of all ſuch, yet in times of Danger means are to be us'd, and not to be neglected for our Safety and Preſervation. Which

5. Is the next thing to be prov'd. Who will condemn *Jacob* for flying from his angry Brother? Who will blame *Moſes* for flying from the face of *Pharoah* when he ſought to ſlay him? Who will ſay that *David* was in the wrong when he withdrew himſelf from the preſence of *Saul*, when he perceiv'd he went about to kill him? Who will look upon *Elijah* to be in the fault, when he hid himſelf to decline the Danger of *Jezebel's* rage? Or that the Children of the Prophets did amiſs when

Gen. 27. 43.

Exod. 2. 15.

1 Sam. 19. 10.

1 K. 17. 3.

when they took Sanctuary in Caves to preſerve themſelves from the fury of that Idolatrous *Queen*? Will any Man ſay it was an unlawful thing in St. *Peter* to go out of Priſon when the Angel had made a way for him? St. *Paul* who was as willing to die for the Name of Chriſt as any, yet he took the prudent Advice of his Friends not to venture himſelf among an inraged multitude. And when more than forty had bound themſelves with an Oath to kill him, he made uſe of his Kinſmans help to ſecure his Life. Our bleſſed Saviour withdrew himſelf to another Place when the *Phariſees* held a Council how they might deſtroy him; and he taught his Diſciples this Leſſon, *when they perſecute you in one City, flee into another.* *Tertullian* wou'd have us believe that ſeeing no troubles can befall a Man but by the Providence of God, therefore no human means ſhou'd be us'd to decline them. A grand and groſs Miſtake! For there is no doubt but the antient *Patriarchs* and *Prophets* were well inſtructed in the Doctrine of God's Providence, and had Faith enough to believe that God was their Strength and Refuge; yet wou'd not thereupon expoſe

1 K. 18.13. Acts 12.9. Acts 19.31. Acts 23.21. Math. 12. 15. Math. 10. 23.

poſe themſelves to imminent danger, but were ready to uſe the beſt means to decline it.

If a way be open to decline a Danger we may lawfully ſtep into it. Religion excludes not Prudence, and this is the Language both of the old and new Teſtament.

We ought not to be prodigal of our Lives, not to run againſt the point of a Sword, or upon the mouth of a Cannon, when it is in our power to ſtep aſide and avoid being kill'd. God will not always uſe his mighty Hand and ſtretched out Arm. He cou'd have protected
Math. 2. the *wiſe Men of the Eaſt* in their return, but he choos'd rather to adviſe them to decline the Danger by returning into their Country another way. He cou'd with a great deal of eaſineſs have commanded 12 Legions of Angels to guard the infancy of Chriſt againſt the Conſpiracy of *Herod*; but he choos'd rather to order his ſafety by ſending an Angel to *Joſeph* to bid him, *ariſe, and take the young Child and his Mother, and flee into* Egypt, *and*
v. 13. *continue there till the Angel of the Lord brought him word, for* Herod *wou'd ſeek the young Child to deſtroy him.*

Thus

Thus means were us'd to keep the Child Jeſus from falling a Sacrifice to the Rage and Cruelty of tyrannical *Herod.*

A Man need not be afraid that he fails in his Duty to the Divine Commands upon uſing means to prolong his Life and lengthen out his Days. Means were us'd to recover *Hezekiah* of his dangerous Sickneſs. *Take a lump of dry Figs and lay it upon the boyl and he ſhall recover.* Iſai. 38. 21. Tho' it be the Lord that kills and makes alive, that bringeth down to the Grave and raiſeth up, yet hath he ordain'd the Phyſician and created many Medicines to preſerve the Health of Man, with a command to uſe them. We are not to fight our Battles only with ſpiritual Armour. Politique preparations are an Ordinance of God, and his beſt and faithful Servants have made uſe of them, even when God himſelf commanded them to go out to Battle againſt his, and their Enemies. *Abraham*, *Moſes*, *Joſhua* and *David* were all famous in their Generations, in fighting the Lords Battles. They were all of them great Warriors, and whenever any of them went out to Battle, means were employ'd to reſiſt and oppoſe thoſe who were comming

comming againſt them. We are to provide how to encounter our Enemies as well with corporal as ſpiritual Weapons. Our ſpiritual Preparation is indeed firſt to be obſerv'd, and then our Bodies, Strength, Conduct, and other means are to be employ'd for the Preſervation of our gracious *Queen*, and the ſafety of the Kingdom. Firſt Prayer to God, and then ordinary means are not to be neglected but us'd.

You have heard what an happy and ſecure Condition they are in who have committed their Souls unto God in well-doing.

1. They have the Divine Providence to over-look them.

2. Infinite Power to protect them.

3. God's own promiſe that he will give his Angels charge over them.

4. That nothing either from within or without can harm them, as being at Peace with themſelves, with Men, and with Beaſts. O the invaluable Benefit of a well led Life! They of all Men are ſecureſt from Danger: God will either protect them from Danger, preſerve them in it, ſupport them under it,

or

or at last give them a good and happy issue out of it.

But here it may be objected that that Security which belongs to the good and upright Man, is also verify'd of the wicked. *They are not in trouble like other Men, neither are they plagued like other folk, their Houses are safe from fear, neither is the Rod of God among them.*

To remove which Objection, you must know that the Security of good Men doth not consist in an absolute freedom from Troubles, but in a Preservation in them, and a Deliverance out of them. The Troubles of the Righteous may be many, yet God delivers them out of all. God sometimes permits good Men to suffer wrong, to receive harm, and outwardly to fall into the hands of their Enemies; but he never fails to comfort them inwardly: Tho' they may kill a good Man's Body, yet they cannot harm his Soul. No Man can do that wrong. That is safe from all Injuries. Neither the Sword nor the Bow, nor the Spear can harm him who has committed himself unto God in well-doing. Neither Tribulation, nor Distress, nor Persecution nor Famine

mine, nor Nakedneſs, nor Peril nor Sword. Neither Death nor Life, nor Angels nor Principalities, nor Powers, nor Things preſent, nor Things to come nor Height nor Depth, nor any other Creature can ſeparate good Men from the love of God which is in Chriſt
Rom. 8. 35. Jeſus. *But in all theſe things they are more than Conquerors.* For a Man to do his Duty, to truſt in God, and make Conſcience of his Ways are the beſt and only means of ſecuring himſelf againſt thoſe Dangers an Enemy
Pſal. 37. ſhall threaten him with. *Evil Doers and Tranſgreſſors ſhall be cut off and rooted out,* when on the contrary, *good Men ſhall inherit the Earth, they ſhall dwell in the Land, and verily they ſhall be fed.* In calamitous Times when God puniſheth a Nation by War or Peſtilence, none are ſo ſafe from Danger as they who have been *followers of that which is Good. The End of the upright Man ſhall be Peace, and the Salvation of the Righteous ſhall be from the Lord, who will help them, and deliver them from the Wicked, and ſave them becauſe they truſt in*
Pſal. 37. 27. 24. *him. The ſteps of a good Man are order'd by the Lord, and he delighteth in his Ways. Tho' he fall he ſhall not utterly be caſt down, for the Lord upholdeth him with his hand.* And

And as a good Life and a conſcientious Demeanour is the beſt way to obtain the Divine Protection, and prevent thoſe Dangers which the fury of an intraged Enemy may endeavour to bring upon us in this World. So,

2. 'Tis the only Courſe we can take to procure Bleſſedneſs in that which is to come. *Depart from Evil and do Good, and dwell for evermore.* The reward God has promiſed to beſtow upon good Men in the World to come is Life Everlaſting. The longeſt and happieſt Life compar'd with that is but like a Winters Day ſhort and lowring. O Eternity! Eternity! the Heaven of Heavens, the Fruition of Angels, the Glory of Saints and Martyrs, the End of our Faith, the Prize of our Hopes, and the Deſire of every Soul; *What ſhall I do to inherit thee?* Life Everlaſt- Pſal. 37. 27. Math. 19.
laſting is that which is the End of our Faith, the laſt Article of our Creed, at which all other aim, and in which they end.

If I cou'd tell you of ſome Drug that cou'd prolong your lives a Thouſand Years, I doubt not but you wou'd all have it, tho' it was far

fetch'd and dear bought. And if Gold had that Vertue, which ſome affirm it has, to make thoſe that are old young again, and cou'd be made potable, many wou'd labour for it. Now a good and conſciencious Life will not only renew your Age, but prolong your Life to all Eternity. A Life not troubled with many intermixtions of Grief and Sorrow; but a Life free from all mixture of Care and Sadneſs. A Life that they who live enjoy Heaven, ſee God face to face, and are ever with the Lord.

Thus ſhall good Men be bleſs'd, happy in this World, and happy in that which is to come. Heaven ſhall be their Reward, happy Saints and Angels their Companions, with whom they ſhall ſpend a whole Eternity in praiſing and adoring their great and powerful Creator.

Laſtly. What now remains ſeeing ſuch excellent Things are promis'd and prepar'd for good Men, but that ye be all *followers of that which is Good.* At all times, but more eſpecially in dangerous and dubious Times ye ought to put on Goodneſs, and that will be your

your greateſt Security. Draw nigh to God by Prayer and other religious Duties, and he will draw nigh to you. An holy and religious Life will bring down God's bleſſing. *All things ſhall work together for good to them that love God.* While you live in his fear he thinks himſelf bound to hide you under the ſhadow of his Wings, till Calamities be overpaſt. Whatever Atheiſtical Men pretend to in this looſe and proffligate Age in denying the Providence of God, yet ſure I am 'tis always awake and ever running to and fro to take care of them that fear the Lord. His Eyes are in every place beholding the good and the bad. His Wings ſpread themſelves from one end of the Earth to the other, and they ſhadow the good Man from all the ſtrokes of Malice, and ſet him above all the Calamities of this World.

Go then and truſt your Concerns with God. Commit your Bodies, Souls, Effects, Friends and Relations to his Care and Protection. And tho' you do not ſee him with your bodily Eyes, tho' you do not hear his Voice nor can touch him with your Hands,

yet

Acts 17.28. yet he is near to every one of you. *In him we live, move, and have our Being.*

Make Peace with God for your Sins, and be at Peace with one another, and then the God of Peace will delight to dwell among you, his Providence watch over you and protect you from all Harm, his Almighty Power will overule all Events, and ſhew it ſelf ſtrong in your behalf, and he will give his Angels charge over you.

Fear the Lord, and nothing from within or without can harm you. In the time of Trouble God will hide you in his Tabernacle, ſtand by you, and ſtrengthen you, tho' an Hoſt of Men were laid againſt you.

To conclude, may God bleſs Her Majeſty's Undertakings, and direct Her and Her Allies to ſuch Methods as may be moſt effectual for the diſappointing the Ambition and reſtraining the violence of the *Common Enemy*. I will apply that Royal Acclamation to our gracious *Queen* which *Tertullian* tells us, the *Roman* People us'd to their *Emperor*

Tertul. Apologet.

peror, That God would bleſs Her with a long Life, a ſecure Kingdom, a ſafe Palace, a valiant Army, a faithful Council, a contented People, and (if it be poſſible) *Peace with all the World.*

Thoſe Titles *Rome* us'd to give to her Worthies, *viz. Thunderbolts, and God's of War, Takers of Towns, and Defenders of Liberty* are due to the *Penetrating Marlborough*, the marvelous Effects of whoſe Valour, Conduct, and profound Underſtanding the *French* have felt in many Places. Speak *Hochſtet*, ſpeak *Blenheim*, ſpeak *Danube*, ſpeak *Bavaria*, ſpeak *Tallard*, ſpeak *Weſtminſter-Hall* with thy *Standards* and *Colours*, and now ſpeak *Brabant*. What Subject is there that can boaſt of ſuch great things as parallel theſe? Who has done ſo much for his *Queen* and his *Country* as *this mighty Man of Valour?*

Duo fulmina belli, Scipiadas, 6 Æneid. Virg.

Liberatori Reipublicæ, Fundatorique quietis. Inſcrip. in arcu Conſtantini.

But above all, let us give Glory to God, the Divine Providence is our greateſt Safety, and Security. O let us bleſs and magnifie his holy Name, glorifie him by a holy Life

Life and Conversation, beseeching him to give us Grace to make such a religious Improvement of all his Mercies that he may still delight to do us good, and cause our Enemies to fly before us till at length he shall bless us with a lasting, honourable and happy Peace. And let all the People say, *Amen, Amen.*

FINIS.

ERRATA. Pag. 2. l. 21. r. 14th. Margin.